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A HINT FOR CHRISTMAS.

(ONLY BEGGARS!)

BY A. D. M.

"Hark! Hark! The dogs do bark!
The beggars are coming to town,
Some in rags and some in tags,
And some in velvet gown."

Hark! Hark! What is it we hear,
Sounding far away, then coming near?
'Tis the heavy tramp of many feet,
Walking along the well-trodden street.
"The dogs do bark?" they bark with a will,
Good dogs, lie down now! Keep very still!
'Tis only beggars, coming to town—
The hungry beggars with looks east down.
The beggars? Who are they? Do you know?
Why, my good dogs, should you treat them
so?

You only judge by the clothes they wear
Of the value of men everywhere;
Your heart does not in sympathy beat
For those of wretched beggars you meet.
There are people would bark at them too,
They do one way, but not just like you.
"Some are in rags, and some are in tags,"
And each other's partly toward drags
The poor, tired, hoping soon to find
"Men like himself, some who are kind,
And willing to lend a helping hand—
There's plenty for us in every land!"
"Some are in velvet gown—" did you say?
You will find many like these always.
These gowns are relics of better days,
Before they learn their beggarly ways.
"It's hard to beg, but harder to want;
Food, and warmth, and sheltering haunt.
We are all beggars. On God we call;
He will give us what we need—yes, all!
We beg for mercy, patience and love,
And we ask for a home in heaven above.

JOINING CONFERENCE, 1831.

BY REV. M. TRAFTON, D. D.

SECOND PAPER.

In Bath I left Brother Crooker and the "shay," saddled my little bay, and started off alone for Hallowell. It was a long and lonely ride. I missed my cheerful friend; the sun poured down his burning rays upon me, and I found my spirits going into the zeros. I was out in the world alone, and this was to be my life-long employment. I felt (what was true) unfitted for such a task, such responsibilities. A strong temptation came over me to push on through Hallowell for Bangor, and go to work; but I lifted up my heart to God in earnest, mental prayer, and the cloud lifted. I tried to sing, but it was in key minor, and very quavering.

I decided, as Conference did not assemble until the next week, to go to Kent's Hill and see the boys I had been associated with the year before, and with whom I ought to have been still, instead of being here, going I know not where, to meet I knew not what. It was the mistake of my life, but I cannot rectify it. I had misleading counsel; but I was honest in my purpose, and it may be that it was the best course for me.

On my way to Readfield, I must pass through Monmouth, where I found a protracted meeting in progress, under the direction of that warm-hearted and godly man, Rev. Charles Baker. I decided to stop for a day or two, turned my mare into a pasture, and went to church. I was invited to preach in the afternoon, and reluctantly assented. I was very unwilling to attempt preaching before preachers, and I have never overcome it. I was conscious I had not acquired the art, and feared a failure. I have become well accustomed to them since. On my way to the service, a man came running to overtake me, and asked, "Did you put a horse into Mr. Blue's pasture?" "I did." "Well," said, "she is so badly injured that she'll have to be killed!" I turned about and hurried back to the house, and there she lay, with a great rent in her side, her entrails protruding from the wound. My poor filly! She turned her eyes upon me, as if thinking, "Master will help me." Poor companion of many an hour, she was past help! "Put her out of her misery," I

said, "but wait until I am out of hearing." I hurried back to the church, and by a sort of desperation, performed what I inwardly intended should be my last service of that kind. Few in the house knew what a load was crushing my heart and hopes. How I got through I am sure I never knew; but I did get through, and staggered out into the porch of the old church, when the strain upon my nerves culminated, and I sank down upon a bench and burst into a flood of weeping. My good angel, Brother Baker, followed me out, came and took me in his arms, mingled his tears with mine, and spoke words of comfort into my ears; but I would not be consoled. "Then Job opened his mouth and cursed the day wherein he was born." "I am going home," I said. "I have mistaken my duty, and this is an admonition from God to return. He knows how I have struggled on alone; how I labored, often all night, to purchase my time when an apprentice, to prepare for what I dreamed was to be my life-work. He knows my poverty; that I have no one to aid me to a dollar; that I am owing for my poor horse; and He has killed her. I am going back—back to my bench."

If I had not been wild with my sorrow, I dare say I should have quoted the first Latin sentence I ever tried to construe, *ne sutor ultra crepidam*—no shoemaker beyond his last; or, freely rendered, let the shoemaker stick to his last. But I reckon I did not quote the classics on that occasion. When I had said my say, and the relief of a good cry was experienced (thank God for crying and laughter!), then the good man talked to me as he could do. "It was," he said, "a great trial, but it was intended for my good. It was a temptation, and manfully met, would be a great blessing. You are not going home; you are going with me to Conference, and you will yet thank God for this seeming ill;" and with other words he exhorted and comforted me. I owe to the warm sympathy and truly godly counsel of that good man, that I did not go back from my purposed course. Then, the people in Monmouth, hearing of the loss I had sustained, came to my relief, and contributed \$25 to make up the loss; and a little singular it is, this was the first money I ever received, and this from strangers, while the Church where I was born, and first joined, gave me never a penny. The students at Kent's Hill—bless the boys! old boys now, the survivors—sent me twenty dollars, so that I could almost pay for the dead horse. But a bitter trial it was, yet undoubtedly beneficial.

I reached Hallowell on Saturday, and spent the Sabbath before Conference. The preacher in charge was absent, and a local preacher—Brother Williams, of Readfield—supplied his lack of service. He urged me to take one service, which I reluctantly consented to do; but it was a fearful cross to attempt preaching in a large church, as my efforts had been in school-houses and private dwellings. Seven years after, we were stationed there.

And now the great occasion of my life "drew on"—the gathering of the preachers for Conference. Monday they began to come in from the far East on the St. Croix, from the Penobscot, from the Androscoggin, on horseback, in queer looking sulky, in wagons—brown, hearty, noble-looking men. How glad they seemed to meet each other after a year's separation, for few of them had met for the past year! How hearty the greeting, how strong the hand-grasp! Almost all tall, stout men—"God's noblemen," as Father Taylor used to call them. I would be glad, could I do them justice, to give a pen portrait of each hero, as I see them now in my "mind's eye"—Robinson, Nickerson, Bray, Hutchinson, Farrington, Orin Bent, and Mark Trafton. The first and last still live. Here's a hand for you, my old friend! Remember you, "pity the sorrows of a poor old man?"

WHO TOOK THE STRANGER IN?

BY MRS. J. D. CHAPLIN.

Oily Van Loon sat in the corner of her poor cabin smoking a pipe, and dandling a sallow baby on her knee. Near the door stood a pale woman, holding a bright boy by the hand, while the master of the house stood like the ideal of the giant of laziness, towering almost to the ceiling, his knees being bent as if ready to let him down on to the floor.

Oily had more energy, and she was now displaying it by abusing this poor woman who had lost her good name, and was suing for a shelter among those she had once despised.

"No, Laney Duboise, you needn't come here usin' up my house, and eatin' up my bread. Go to them that's as fine as you used to be, and they'll let you sleep in their big barns, and maybe they'll feed you and your boy with their pigs," was her delicate salutation.

The wanderer winced beneath the taunt, and Oily continued: "Pretty fine place this old cabin for you, that wouldn't even come here once to a prayer meetin', like you thought the mountaineer folks hadn't no souls! I remember your ridin' past here a hoss-back with a father in your hat, and your skirts slappin' the hoss' feet, and most ridin' over me that was a luggin' wood!"

"And are we yet alive,
And see each other's face?
Glory and power to Jesus give,
For His redeeming grace."

We boys who were there, were permitted to enter the sacred place for the opening exercises, after which the doors were closed and locked, and the proceedings were strictly private. Preachers on trial or probation were not expected to attend Conference, but remained on their circuits, at their posts, until relieved. Vacations were

now and then a sheep when it comes

not known in those days, and seldom had one a vacant Sabbath.

But the central point of attraction for me at that conclave was the Bishop, a live Bishop! That I should have lived to see a Bishop! I stood with some others at the door of the church to get our first view of the great object.

"There he comes" was heard, and looking up the street, we saw approaching a tall man, straight as an arrow, his head thrown back a little, with a long stride, lifting his foot well up, and putting it squarely down, as though confident that it would strike something solid. There was no nimbus about his head, nothing but an ordinary stove-pipe white hat; and instead of a gold-embroidered stole falling down from his shoulders, he had a grey coat, looking like home-spun, and cut away in the skirts in the Quaker style. A white cravat without collar (no preacher wore collars) encircled his neck, and he had shoes without gold buckles on his feet. On he came, with the preacher-in-charge to pilot him. What a privilege, what courage, we thought, to dare to walk side by side with a Bishop!

Our first impulse was to drop on our knees; the next was to take off our hats, which we did, bowing low as he passed. He gracefully acknowledged the salute as he swept by into the church. Another man was with him, quite as tall, with a cant of his head on one side, as if he had run against something and wanted time to straighten his neck. They said he was a Doctor in divinity—that what was we didn't exactly comprehend, and do not now, but it was something uncommon—Dr. Nathanael Bangs, of precious memory. His visits to that Conference, for years after, was "ointment poured forth."

But the Sabbath was the greatest day of interest. People came twenty miles or more in crowds. Every part of the house was filled, and, as the windows were all open, crowds stood outside to listen.

Bishop Soule preached after the love-feast. But, singular it is, though the first Bishop my dazzled eyes rested upon, I can recall neither the text nor the subject, while the figure of the man, standing upon the platform with his arms folded across his breast, and uttering the one word "sir!" with fearful emphasis, is all I retain. He had the habit of discussing a subject with an imaginary antagonist, and addressing him as "sir," with a force that made one shak.

The end came on Monday afternoon, and with a secrecy that would rival the Inquisition, the appointments were in the portfolio of the Bishop. The hymns, "And let our bodies part," "To different climes repair," etc.,

were sung, a fervent prayer, a short address by the Bishop, and then the "reading out." I remember but this: "Rumford and Bethel, William F. Farrington, Orin Bent, and Mark Trafton." The first and last still live. Here's a hand for you, my old friend! Remember you, "pity the sorrows of a poor old man?"

"Well, now, child, I'm powerful sorry I roughed you; but you see he is such an aggravatin' feller; he won't work, but he'll eat and ask everybody else to; and it was to dress him down a little that I roughed you. You may eat all we've got, and sleep a month right through on my b'n'father's bed and piller, and I'll give you all the molasses we can eat to-morrow, to keep him 'way from you, for I see you're in a roasin' fever. There, Jim, if you ain't too lazy, help the poor child up the ladder, and I'll give her some yeast tea and settler her down for the night. If I live to see daylight, I'll go down to the plain, and I'll ring the village bell, and get the dominie, and all the grand folks out, and then I'll call 'em everything I can lay my tongue to, I will!—sarpants and vipers, and hypocrites, and white syplicures, and lots more! and if I get a good chance—without being hung for it—I'll set fire to the pulpits and tell the Lord that you wouldn't forgive her; and then most likely He won't forgive you."

"Oh, Oily, I'm too sick to eat! Give me a pillow, and let me lie down and die here. My own brothers have shut their doors in my face to-night, and wouldn't even shelter the boy! If they had taken him in, I would have lain down and died on my mother's grave. It seems as if my agony must bring her out of heaven to-night. God forgives, but sinful man will not!"

"What fetched you up here, then?" asked Oily, quite subdued by the scene.

"Because you were sinners and cuttains like myself. I thought if the righteous cast me off, you would not that you knew what scorn was would pity me," was the reply.

"Well, now, child, I'm powerful sorry I roughed you; but you see he is such an aggravatin' feller; he won't work, but he'll eat and ask everybody else to; and it was to dress him down a little that I roughed you. You may eat all we've got, and sleep a month right through on my b'n'father's bed and piller, and I'll give you all the molasses we can eat to-morrow, to keep him 'way from you, for I see you're in a roasin' fever. There, Jim, if you ain't too lazy, help the poor child up the ladder, and I'll give her some yeast tea and settler her down for the night. If I live to see daylight, I'll go down to the plain, and I'll ring the village bell, and get the dominie, and all the grand folks out, and then I'll call 'em everything I can lay my tongue to, I will!—sarpants and vipers, and hypocrites, and white syplicures, and lots more! and if I get a good chance—without being hung for it—I'll set fire to the pulpits and tell the Lord that you wouldn't forgive her; and then most likely He won't forgive you."

"Yes, Oily. Who of your neighbors is dying?" was the response.

"It's of your neighbors—Mr. V.'s daughter," said Oily sharply.

"Not dying! she was here only a few days ago," was the reply.

"Come and see," was all that Oily would say.

The man of God mounted the rocky path by Oily's side, listening to the sad story of one who had been a lamb in his fold, in days gone by.

When he stood by the sick woman's side, she said, "Oh, you are the one who gave me a cup of cold water! In return I will give you an angel to live with you always—little Paul—and see that he leads these people to God. I was a stranger, and they took me in; sick, and they ministered to me. Remind God of it, day and night, and never let him rest till all these in the mountain are forgiven and received, as I, the chief of sinners, am to-night."

"Look a here!" cried Jim, "she's a' tired out while you're a prechin'. Better settle her now, an' git up in the pulpit and hav' your say to-morrow."

Oily took the suggestion meekly. Her heart was too full of pity for this outcast, to quarrel with Jim now.

"I've heered some Bibles read in my day, and know more than they think I do; and I'll give the dominie a piece o' my mind if I live till to-morrow," she added.

"Oh no, don't, don't, Oily! he did all he dared to do for me. He offered me a home, but my brothers said if I went there, or stayed anywhere in town, they'd have me arrested for a vagrant. What can I be but a vagrant, if I'm too ill to work, and my own kind turned me from their doors?"

It was a strange sight—that child of plenty, once the pride of a happy home, thankful for a shelter and a pillow in that poor loft where the pitying stars looked in through the chinks, and through which the night winds bawled the cruelty and hardness of those who had been kept, by God's grace, from open sin.

Poor Jim did all he could under Oily's direction. He made "yarb tea," and heated water, and carried them up to the loft; and Oily, who was regarded as skillful among her neighbors when no doctor could be reached, did her best for the wanderer. She even lay down on the bare boards beside her, lest she might need care in the night.

This was a sad place to die in; but it was the appointed one, for this

MISCELLANEOUS.

ADDRESS OF J. O. PECK, D. D.,
At the Church Extension Anniversary
held at Wilmington, Del., Nov. 23.
(Reported by REV. HENRY S. THOMPSON.)

After a brief introduction, Dr. Peck said: And now let me ask you attention to the significance of the term, House of God. The house of God declares the unshaken faith of men in the existence of God; and that means, today, more than it seems at a first glance. The battle-field of infidelity to-day is not the authenticity of the Scriptures; not the question of Christ's existence, or of the Trinity; but the very existence of God is challenged. At the opening of the Johns Hopkins University, in my own city a few months ago, the committee in charge of the exercises, in the presence of that great scientist, Prof. Huxley, ignored the existence of God. It was a simple question of deference to God, or Huxley; and they yielded it to Huxley over God. That is the first recorded instance of the opening of a great institution of learning, without invoking the presence and blessing of God in prayer. It is necessary that men emphasize their faith in the existence of God. Materialists, philosophers, and scientists are seeking to extinguish spirituality and revelation; to make matter omnipotent, without any interference from God. They infer that if they can evolve a cosmogony that does not necessitate the presence and power of God anywhere; then the minds of men will soon revolt against such a supernumerary God. God in the universe with nothing to do, is an absurdity. So if Science can satisfy the mind in regard to the sufficiency of matter, it will make it supreme. Here, then, is the line of battle. They say: —

1. Matter is eternal. Therefore there is no necessity for a Creator, to explain the existence of man. Of course, no proof of this is given.

2. Force is eternal — that is, all the energy that operates on matter. So there is no need of a God, to explain this. Force is indestructible and eternally invincible in its operations; always and everywhere the same.

3. This force has produced all things existing in the universe, as we see them. From the heated and nebulous condition of matter, by a cooling process, have come these worlds. So there is no need of a God for creation, and the records of a Mosaic Genesis are only legends and myths. So the Bible is thrown away, and the world is orphaned.

4. All vegetable and animal life have a natural origin, and may have sprouted from one or more primordial germs from somewhere; perhaps germs from the dying wreck of some other world, dropping into this matter. But how did the life get there? From some other dying world; or, perhaps, the "protoplasm," or the gelatinous mass, must explain it. But how did the life get there? Here they are at sea. Now, from these, by evolution, all creation has come; from the greatest to the most ephemeral of beings; and man is included, with all his capacities and powers and aspirations — developed out of a protoplasm; evolved up into a man. But I object to their tracing our pedigree with their own. I prefer turning to the Bible as my family register, and reading, "In the image of God, created He him;" and I reach the beginning of my family, when I read, "Which was the son of Enoe, which was the son of Seth, which was the son of Adam, which was the son of God."

Now, this theory excludes God, and so creation. The origin of life and the paternity of the human race are explained by the operation of external force upon matter; and this, if proven, negates God. Let this faith prevail, and never another church would be built and dedicated to God. But, thanks to the instinctive faith of humanity! this cannot be. The soul, of necessity, recognizes God; and not merely believes, but by direct, positive knowledge, strong as its own personality, knows God is. The very fact of the existence of the idea of God is an undeniable proof of His divinity. This positive knowledge of consciousness of the existence of God, is deeper and firmer than the straitened testimony of the solid earth. So we build our churches because we believe in the God to whom we build them. I walk in the natural world, and lo! God is here. He holds the ocean in His hand, and excavates a basin to pour it in, everywhere — in mountain and plain, in thunder and storm. I see the evidences of His power and glory, and they overwhelm me; but I come to the Bible, and see His love for me, and I break out into song: —

"This awful God is ours,
Our Father and our Love;"

and, sure of this, we build the house of God; and every time we do it, we deny atheism, and declare our unqualified conviction of His existence, and put it in stone, and brick, and marble, that men may read our faith as they run.

Again, the house of God concretes our conception of Deity. God is omnipresent, but it is impossible for us to grasp the idea of being as present at a countless number of places at the same moment. So it is necessary that we contemplate God as especially present and manifested, at some one place. Thus, God was especially present, then and there, when your heart felt His power — it may have been at a camp-meeting, or in the church, or in your own chamber of prayer. So, because of this necessity, the house of God is built, and the Scriptures declare: "The Lord loveth the gates of Zion more than all the dwellings of Jacob;" "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God."

Wherever ideas of God exist, men seek to localize His presence. The temple, the shrine, the mosque, the church, the cathedral, are the efforts of men to make ideas of God real. There our profoundest thoughts cluster around His altars. There within those walls we expect to meet Him; and, awed by the presence of the Majesty of heaven, we exclaim, "How dreadful is this place!" The belief that God has so made Himself seen and heard at special points, is attested at the burning bush, at Sinai, in clouds and fire, at Carmel, and in the Holy of Holies. So the house of God becomes the concrete symbol of His presence; and every house of God is an irresistible proof of the existence and presence of God among men. It makes God a reality among the people where it is built.

Thus the erection of a house of God is a great event in every community; making it sure that the world shall be converted to God. It is like a new colony of believers upon a new continent to be occupied for Christ; like patriots asserting the freedom of a new territory, claimed for God; a proclamation of emancipation to the slaves of sin, and a guarantee of the rights of citizenship in the kingdom of heaven. Each building becomes a link in the chain of fortifications to possess the enemy's territory for Christ. We build and garrison these forts, to hold the land or Christ. Sin and Satan hate this multiplying; it means death to them. It is a local work of execution served on the devil, ordering him to quit the premises, and declaring that he has no rights in the world.

Again, the church is a monument of Christian faith. Its erection signifies the faith of men in the triumph of Christianity in the world. Men don't invest their money where they do not believe in the safety of the interest in which it is placed. They don't put it into rotten houses, nor rotten ships; so their readiness to give to the Church is an evidence of their faith in the cause of Christ. Infidels are niggardly at giving to advance the interests of a negative philosophy.

Papers of acknowledged editorial ability have given themselves with an absorbing devotion to the work of opposing Christianity and defying Christ; but though boasting of the vast intelligence and wealth of their patrons, they have been left to die for want of financial aid. Men have no faith in their theories; so they have no gifts for their advancement.

Where men love their money more than the highest and best interests of their professed belief, the world is right when it discounts their faith. Infidelity, Spiritualism and Free Religion have no temples. Spiritualism, with a boast of millions of adherents, has not been able, during twenty-five years, to build but two temples for the worship of ghosts, and one of these cost the enormous sum of \$400. At a spiritualistic camp-meeting in New England, a few years ago, when the spirits had raised the ten thousand people present to an enthusiasm, they were appealed to for large contributions, to raise a missionary fund to convert Massachusetts to the faith of ghosts. But when the contribution boxes containing the consecrated offerings of those ten thousand enthusiastic ghost-worshippers had all been returned and carefully counted, they found the sum total to be \$63.18 — about two-thirds of a cent apiece. Either they had no faith, or no money; and in either case, the prospect was gloomy for their cause. Now, set this forth against the \$50,000 a year, of some of our Churches in this country, given in the faith of Christ, to plant churches in His name, in every mountain and valley of the land, and answer, where is the evidence of faith in the truth of a cause?

So, the house of God is a monument of the faith of men in the truth of God. It tells men that Christianity has come into the world to stay till it is converted to God. This house of God, then, is a public witness for Christ. It is called by His name. There His praise is sung and His name adored, until His power is received into human hearts. Other names die out, but the name of Christ is adored to-day, as never before. There is more grandeur in the character of Christ than in all the heroes of history; and, added to this, is the divine tenderness of His heart. After an analysis and criticism of the most searching and hostile character, this faith holds still. Christ's hand, to-day, is upon every throne, and His foot upon every sceptre. The press, yielding to the demand of a reading public, give whole broadsides of sermons and reports of Christian work. Old faiths are dying. During the past six years 600 Buddhist temples have been given up to secular purposes; while Christianity cannot get money enough to build new ones, to meet the demands of her triumphant faith.

Dr. Peck closed with an earnest plea for money in aid of the great and growing work of the Church Extension Society.

A NOTE OF ALARM.

BY REV. E. C. BASS.

"Borrowing trouble" is bad business; but when the engine is whistling for the crossing, those on the track should be stirring. When trouble has come, it is time to be doing something.

The Missionary Society of the M. E. Church is in trouble. The wise and good men in charge of our missionary work have signalled the crossing. A debt of \$262,000 must be met. This debt has come about very naturally; at least, no blame attaches to the officers of the society. The case is as follows: In the providence of God many effectual doors were opening; the Macedonian cry came up from every heathen land, and the men and women, prepared and ready for the

work, were never so numerous, and the Society ventured to ask our great Church for about fifty cents per year for each member. It did seem to James and his colleagues, and to Eddy and his associates, that the Church could and would respond to this call.

They believed "the Church of Christ must (and would) do the work of Christ on earth." The great panic came; hard times grew harder; collections became smaller. The rich had to give less, and many poor could give nothing; and so a debt was incurred, and it has increased from year to year. Could this long business depression have been foreseen, no attempt would have been made to carry this increasing debt. In the hope of better times coming soon, the effort was made to hold up the Missionary Society in all of its great and good work by temporary credit. The Society, like a man in his private business, employed credit to carry over a place of difficulty. The trouble was not in the plan, but the difficulty is of larger (longer) proportions than anybody supposed.

And now the debt is to be met — nearly one-half of it this year. It is not proposed to ask the Church for larger missionary contributions. Many members can and should give more. Many societies should increase their annual missionary contributions. But the Church, as a whole, is asked for considerably less than heretofore. The debt is to be met by cutting down the appropriations. Retrenchment is decided upon, all along the line. Our Church is called to "halt." The missionary forces in the field must not move forward upon the enemy's works, to the expense of one dollar. Money must be saved to pay the debt.

Again, the church is a monument of Christian faith. Its erection signifies the faith of men in the triumph of Christianity in the world. Men don't invest their money where they do not believe in the safety of the interest in which it is placed. Unless our student be able to take some post-graduate course in the various schools which have sprung up in answer to this necessity, his education is but a tangle of broken threads — a long list of beginnings, only valuable in so far as they contribute indirectly to a more easy grasping of the life-work subsequently chosen.

Unless our student be able to take some post-graduate course in the various schools which have sprung up in answer to this necessity, his education is but a tangle of broken threads — a long list of beginnings, only valuable in so far as they contribute indirectly to a more easy grasping of the life-work subsequently chosen.

I asked a prominent educator not long since, why certain studies might not be thrown out of a course in order to double or treble the time given to those that remained? He answered,

"— and — colleges offer this course, and no competitive institution can afford to do less."

"Then why not extend the time required to complete the course?" "Because our students will go where they can be graduated in the least time."

If the American student is so anxious to begin life "out in the world," that he forgets that the only perfectly developed manhood ever realized on earth, began its public career at thirty, why may there not be some method provided by which he may become, though certainly not many-sided in his culture, yet comparatively well-informed in some special branches.

For instance, might not a co-operative system be established among institutions of kindred purpose, united by denominational or political ties? Let that school which offers unusual and prolonged advantages in two or three companion sciences, as botany, natural history and zoology, do it at the sacrifice of some others, which, on the other hand, shall be equally well taught in a sister institution. In the same manner, let one modern language in each take the place of two or three, but three years be given to its acquirement.

These missionary appropriations make up the meager salaries of the pastors who do the hard work on the poorest and weakest charges. And so meager are many of these salaries, and so irregularly do supplies come in, that the Presiding Elder's quarterly visit, or his quarterly letter with a check for the missionary appropriation, is the best kind of an angel's visit in many a parsonage. What will be the result of this cut-down? Probably a few of these missions will develop into self-supporting Churches. A larger number will give up, or be given up.

The people are now doing their utmost, and when this appropriation ceases, the wolf, long at the door, will drive the minister and his family out of the house. The Conferences are to be held at the frontier Conferences, or take harder work; and the pastors of most of these missions will suffer! They barely live as it is. Withdraw the fifty or one hundred dollars less than seven thousand and nine hundred dollars less for missions in New England in 1877 than in 1876! And other sections of the work are cut down in the same measure; and these mission appointments are the very poorest. It must make any good heart ache to contemplate this matter.

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Nothing, perhaps, is contributing to increase this unequal development of the acquisitive and reflective powers of our young people than the system of mental training pursued in a majority of our high schools, academies, seminaries and colleges. Scarcely a curriculum is offered an American student which not only fails to encourage, but absolutely precludes, in the three or four years prescribed for its completion, all possibility of reflective thought. Meanwhile, a most undesirable habit is formed, of substituting knowledge about a subject for the mastery of it.

In a catalogue which represents scores of our public and private institutions, we find three months the allotted time for the pursuit of such studies as astronomy, history — including ancient and modern — literature, used in a general sense; while one year is assigned for each of two or three modern languages. The most faithful student necessarily leaves his *ab initio* master, falsely so-called, shamefully deficient in so far as he desires to make any practical use of the studies he has professed to acquire, and of which dishonest professors have diplomas.

Unless our student be able to take some post-graduate course in the various schools which have sprung up in answer to this necessity, his education is but a tangle of broken threads — a long list of beginnings, only valuable in so far as they contribute indirectly to a more easy grasping of the life-work subsequently chosen.

In the evening I went to St. Paul's on Fourth Avenue, Dr. Chapman's. Having heard the Doctor before more than once, I was prepared to enjoy a feast of fat things. On my way to Fourth Avenue I stepped into Dr. Bellows' church, expecting to look upon a large congregation. It was quite full when they had assembled, and the Doctor had reached the pulpit, but there were only a few people scattered about in the pews. Why is this, I thought; surely it is not the preacher's fault, for he is one of the most eloquent men in the United States. Is it not the absence of the divine magnetism of the Cross?

I felt a sense of disappointment when I found at St. Paul's that instead of Dr. Chapman being the preacher of the evening, it was Dr. Duncan, President of Randolph and Macon College of Virginia. However, Dr. D. had not profited far in his discourse before my spirits revived, and before the sermon closed I did wish it was just a little bit fashionable to utter a few hearty amens. The sermon was found on Heb. xiii. 13. The topic was, Following Christ in His reproach. The Christian heroism that counted no privation too severe, no danger too appalling, no suffering too extreme, was the only type that would meet with the approval of the Master. And while the healthful, the emboldening influence of Christian suffering, Christian labor, and Christian conflict were presented to us by the Doctor, he unfolded another picture, so sweet, so beautiful, so sublime, so heavenly, that the veil for a time seemed lifted, and the precious significance of the texts to some extent we could realize. "If we suffer we shall also reign with Him." "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." Dr. D. is, probably, a fair specimen of the best class of Southern preachers, and he finds a hearty welcome whenever he enters the pulpit.

Never did I spend a more satisfactory Sabbath in New York.

until we get a place in the center of the city.

We are in good health and fine spirits and will be glad to receive letters.

J. R. WOOD.

Rosario de Santa Fe, Oct. 12.

Spurgeon, in insisting on original study of the Scriptures instead of retelling somebody else's stale thoughts, used this apt illustration: "Here I call to mind two wells in the courtyard of the Doge's palace at Venice, upon which I looked with much interest. One is filled artificially with water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life will always attract, whereas mere borrowed learning is flat and insipid." Unless one studies and thinks for himself he will become a bore.

In the afternoon I attended a love-feast at 24th Street M. E. Church. The attendance was not large, but the spirit of the meeting was excellent.

In the evening I went to St. Paul's on

Fourth Avenue, Dr. Chapman's. Having

The Christian World.

MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord,"—Num. xii. 21.

BY REV. R. W. ALLEN.

CHINA.—A letter of great interest appears in the *Times of Blessing*, from Adele M. Fields, dated at Swatow, China, in which she describes the condition of women in that country. We extract the following:

"The greatest physical danger that ever besets a Chinese woman is likely to occur at her birth. If the mother has not yet borne sons, she often destroys all her female offspring, that she may hope the sooner to have a boy. If she has sons, she will allow two, or perhaps three, girls to live, but beyond that number she smothers them at their birth. If she did not do this, not only her husband and her own family, but her neighbors and acquaintances, would curse her for bringing useless mouths where there is not food enough for those who can work to earn it. Great numbers of men go abroad as coolies and laborers in other countries, and never return; and as respectable women never go, the emigration of so many men tends to cause a surplus of women. But, more than all else, the fact that girls are after marriage entirely lost to their parents, and make no offerings at their own ancestral graves for the support of their parents' spirits after death, causes the advent of more girls than enough to help the mother in household labors to be considered a calamity to the family. In the north, infanticide is said to be uncommon. It is supposed to be practiced most in this and the adjoining maritime provinces, where emigration is more constant, and the land more sterile than in other parts of China. Of ten women now learning to read in my Bible class here, five have among them destroyed twelve daughters, and have destroyed none because they have each borne less than three. This was before they became Christians, of course."

RELIGIOUS NEWS.

The Congregational Churches of the State of New York embrace about 30,000 members, more than two thousand being added in the last year.

During the past summer an English mission yacht, called the Evangelist, traversed the southern coast of England and distributed Bibles and Testaments in various languages, and other religious reading to all of the vessels it met.

December 17th and 18th will be observed as the sixty-fifth anniversary of the old Spring Street Presbyterian Church, N. Y. city. All former members are invited to participate.

"Sanctigumption" is the latest word, and is "entered according to the act," etc., by Dr. Stephen H. Tyng. It means sanctified common sense, and, as can be readily seen, very few people will ever use it.

Father Beckx, who has been general of the Jesuits for twenty-three years, will probably be soon raised to the Cardinalate; and it is thought that he will be the successor of Pius IX. as Pope.

A modest clergyman of the Church of England declines to enter into any argument with a "blasphemously contradicitious" dissenting Doctor of Divinity, because "it is my province, as a priest of the Church of God, not to argue with, but to instruct laics."

The wife of Maharajah Dhuleep Singh, of India, was educated in a school of the United Presbyterian mission in Egypt, and on each anniversary of his wedding the Maharajah contributes \$5,000 to the mission. This he has done, it is said, for eleven years, making the total sum contributed \$55,000.

The *Advance* says: "The Reformed Episcopal pastors and Chur'ls of Chicago, including Bishops Cheney and Fallowes, have taken the heartiest interest in the revival movement. The pastors of the other Episcopal Churches, however, so far as appears, take about the same interest in it they take in the preaching of Paul to Galio. Ecclesiastical prejudice so profound is to be pitied."

The translation of the Bible by Julia Smith, one of the Glastenbury Smith sisters, is now finished, and for sale. It is the first translation of the Bible ever made by a woman, and she acquired all her knowledge of Hebrew, Greek and Latin mainly by her own efforts at a time when no college admitted women.

Statistics for the entire Reformed Church in the United States for 1876 are as follows: Ministers, 664; congregations, 1,353; members, 141,692; Sunday-schools, 1,169; Sunday-school scholars, 79,497; contributions to benevolence, \$71,987; contributions for local objects, \$332,173, and students for the ministry, 162. These results show a very encouraging increase in the leading items contained in the statement on that of the previous year.

The death is announced of the Rev. William B. Capin, for the past twenty-five years a missionary of the American Board at the Madura Mission, India. He was one of the best men in the field, and his loss will be felt widely.

Rev. Stephen H. Tyng, Jr., recently told the women of his parish that he wanted \$4,000 for their Orphanage, and if they would buy gloves with one button instead of the three or four button styles they would have no difficulty in raising the money.

LITERARY AND EDUCATIONAL.

The increase of students at Smith College, Northampton, Mass., demand larger accommodations, and the trustees have voted to erect a new college building.

More Dartmouth students than for years before will teach during the coming winter, the hard times making it necessary for many usually in good circumstances to earn money to pay their college expenses. Schools have been more difficult to obtain, and the pay smaller than in years previous.

One hundred thousand dollars of George Peabody's gift to Yale has been used in the erection of the fire-proof museum. The sum of \$20,000 has been set apart as a reserve fund for the completion of the building, and the income of \$30,000 is available for the care of the museum and the increase of its collections. Mr. Peabody's entire gift was \$150,000.

The *Chronicle*, of the University of Michigan, has been enlarged and improved, and is now one of the best of college papers.

W. W. Corcoran, of Washington, has given the university of Virginia \$50,000 to endow the schools of history, literature and moral philosophy.

The increasing public interest in architecture, is gradually affecting our colleges, and chairs of architecture are becoming more common. The latest appointment is that of E. D. Lindsey, to the new chair of architecture and applied art at Princeton.

In the Yale school of the fine arts ladies have been, for a long time, admitted to equal privileges with the male students. This fall, however, for the first time, do these women appear in the college catalogue.

The filing-shop, the first of the series of mechanical workshops in the Massachusetts Institute of Technology, has been opened. This shop has about 30 places for work, each fitted with a vice. The design is to teach practical mechanism by the class system under the supervision of a thorough machinist.

The patronage of Alleghany College this term is fifty percent. over one year ago. The next term opens January 4. Twenty-seven hundred dollars were raised in Meadville, Nov. 5th, toward the endowment. It is confidently expected that the financial secretaries will be able to raise from \$50,000 to \$100,000 this year.

A. Thorndike Rice, of New York, a graduate of Oxford University, has bought an interest in the *North American Review*, and will become its editor. The review will still be published at Boston by J. R. Osgood & Co., and will be changed from a quarterly to a monthly. Mr. Rice will be assisted in editing the *Review* by Rev. Julius H. Ward, of Marblehead, an Episcopal clergyman.

G. W. Curtis advocates pensioning common school teachers. He says: "Teaching in public schools is as essential a part of the public service as the discharge of duty in the army." We agree with Mr. Curtis. The superannuated school-ma'should be pensioned, for who more than they have left their "marks" upon the present generation.

The mother of Jean Ingelow died recently at her residence in London, in her 78th year. Her name, too, was Jean, and she was the widow of William Ingelow, formerly of Boston, Lincolnshire. The mother was the devoted idol of the poet's home, and possessed in a great degree the intellectual ability which descended to her daughter.

Charles Fenn Hoffman, a noted literary man, of the old Knickerbocker Magazine days, recently reported dead, is still living at the age of 70, in the lunatic asylum at Harrisburg, Pa., and his insanity is less obtrusive than for many years. It is now 26 years since his retirement from the world.

The will of John Dove, of Andover, who gave \$20,000 to the theological seminary, and large amounts to other religious objects, leaves \$10,000 as a library fund for Phillips' academy at Andover, on condition that they take care of his tomb.

Trinity College has 101 students—21 seniors, 21 juniors, 22 sophomores, and 37 freshmen.

A Chinese polytechnic institution has lately been opened at Shanghai. It is supported by private contributions.

WOMEN'S CHRISTIAN TEMPERANCE UNION.—There are 80 local temperance unions in Massachusetts, all but 18 of which have been organized during the last year. Fifty-eight of these have made themselves auxiliary to the State Union. The aggregate membership of these 80 unions is about 10,000. The money raised by them, this year, is \$1,500. Of this sum the auxiliary unions have raised \$1,475. A temperance fair was held in Boston, last May, of which the net receipts were \$8,300. Massachusetts reports 26 reading rooms and two temperance restaurants, all in successful operation, so far as heard from. It has also 31 juvenile unions, with 840 members. Over 70 reform clubs have been organized since last November, composed entirely of men who were previously moderate or immoderate drinkers, and having an aggregate membership of more than 30,000.

Eleven county conventions have been held this year, and two petitions circulated—one to Congress, having 22,000 signatures, and one for the repeal of the State license law, having 10,000. Most of the unions hold weekly prayer-meetings, and several carry on three or four prayer and gospel meetings weekly.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. Dec. 19, 1876.

FLOWER—Superfine, #4 25	4 75	extra, \$5.00
MICHIGAN, #6.00	7.00	St. Louis, \$6.00
SOUTHERN FLOUR, #5.25	8.25	
CORN—Mixed and Yellow, #2 60	6.00	bush.
OATS—#2 55c. bushel.		
SHOATS—\$14.50 per 15 lbs. ton.		
FINE FED.—\$16.00 per 1800 lbs.		
SEED—Timothy Herd's Grass, \$2.50	2.75	bush.
Hay Top, \$3.25	3.50	per bush.
BEANS—15 lbs. bushel.	15 lbs. per bush.	
BEEF—\$11.00 per 120 lbs. mess and extra meat,		
and \$14.00 per 130 lbs. for family.		
PORK—\$2.25	2.50	bbl.
SUGAR—Pounded, 12 lbs.; granulated, 12 lbs.		
BUFFERS—20 lbs.	20 lbs.	
CHEESE—Factory, 18c.	14c.	
Eggs—25¢ 30 cents per dozen.		
HAY—\$19.00 to 20.00 per ton.		
POTATOES—90¢ 95¢ bush.		
BEANS—Extra Peas, \$2.75	3.00	medium,
\$2.50	2.75	bush.
POULTRY—10¢ 15 cents b. b.		
TUNIFIS—20c. per peck.		
BEETS—15c. 20c. per peck.		
CARROTS—25c. per peck.		
CARROTS—4¢ 6¢ each,		
LEAVES—SWEET, 15¢ b. b.		
DRIED APPLES—6¢ 7c. b. b.		
ONIONS—\$2.00 per bush.		
SWEET POTATOES—\$0.00 to 4.00 per bbl.		
CRANBERRIES—\$6.00 to \$8.00 per bbl.		

REMARKS.—There is a moderate demand for most kinds of Butter, but choice lots meet with a ready sale. Sweet Potatoes are scarce, and prices are high. No change in Apples. The supply of Turkey and Chestnuts is not large, and fresh fruits are firmer.

IMMENSE REDUCTION IN

Lace Curtains!

Entire Stock Selling at Cost. We offer for two weeks our full line of Curtains at the following reductions:

LACE CURTAINS at

\$32 reduced to \$25

\$28 " \$22

\$26 " \$20

\$23 " \$18

\$19 " \$15

\$16 " \$12

\$13 " \$10

We invite attention to an elegant Curtain at \$3.50, reduced from \$5.

We are safe in saying that this opportunity has NEVER been equalled in this city.

Whitney, Warner & Frost,

143 Tremont Street.

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Admirably adapted for School and Home Instruction, and very APPROPRIATE for the HOLIDAYS.

WHITE'S PROGRESSIVE ART STUDIES

Just Ready:

WHITE'S PRIMARY DRAWING,

BY THE USE OF

GUIDE POINTS.

This series is a part of the course of WHITE'S PROGRESSIVE ART STUDIES, and has been received with much favor. It is composed of 15 Cards, enclosed in an envelope; A MANUAL of INSTRUCTIONS for the teacher, and a pack of EXERCISE PAPERS, containing 36 sheets each.

Cards.....Price, \$0.20

Manual....." 30

Exercise Papers, per package....." 20

Samples of a set of the Cards, and the Manual, desired for examination with a view to introduce, will be sent on receipt of 15 cents each.

—o—o—

A Pronounced Success!

WHITE'S ART STUDIES.

BY G. W. WHITE, PROFESSIONAL ARTIST.

A thoroughly Practical System

for Schools and Private Learners, by an eminent artist.

MR. WHITE has shown an ability hardly less than genius in the preparation of his Art Studies.

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NOW READY:

I. Elementary Series, A, B, C, & D, each 60 cents.

Ornamental Series, C, with colored plates 75 "

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* * * We shall be pleased to send samples of the Art Studies for examination with a view to introduce.

For further information, apply to the Educational Reporter for September, containing full particulars of our New Books. We shall be pleased to send samples of the Art Studies for examination with a view to introduce.

Books on Education, and other publications, will be sent to teachers and educationalists on application.

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ZION'S HERALD

The balance of the year,
FREE TO ALL NEW SUBSCRIBERS.

On the receipt of \$2.50 for the paper, and 20 cts. additional for postage, it will be marked paid to

JANUARY 1, 1878.

We sincerely hope that the preachers will not delay to call the attention of their congregations to our offer.

Persons wishing to subscribe and finding it inconvenient to pay now, can forward their names at once, that they may have the full benefit of our offer, and send the money between this and January 1.

A. S. WEED, Publisher,
36 Bromfield Street.

ZION'S
HERALD.
THURSDAY, DECEMBER 21, 1876.

Before our next issue Christmas will have come and gone. Although not a sacred holiday by ordinance, it is sanctified by the deepest, sweetest and most hallowed associations, and has become well-established as a domestic and social, if not a religious, festival, not simply in the Churches, where it has been regarded from time immemorial, but in the general consent of our communities. It is, indeed, a great Christian symbol and monument, even if its date be not accepted. It is the significant and accepted testimony of the ages and the nations to the sublime fact that the Son of God once entered into human life. It is a day of human and holy joy, and of the giving of gifts; for on this day the human family received its greatest gift from God, all life was redeemed from its birth, and home ties were strengthened and enriched a thousand-fold. Now, as we remember the glad and wondrous event, the hearts of the fathers are turned to the children, and the hearts of the children to their fathers. Let us then joyfully and devoutly open our treasures before the glistening eyes of redeemed childhood; and above all, let us, parents and children, bestow the richer gifts of our faith and affection upon the marvelous Son of Bethlehem.

Christmas will be a delightful day, whatever may be the condition of the weather without. It will open with shouts and a burst of gladness glee in happy homes. There will be sunshine in ten thousand family circles, even if there is none without. But there is a better, a brighter, and more joyful Christmas than the family festival. If Christ comes, in a special spiritual advent, into our city, with the opening of the year, it will be a diviner Christmas than any since His first advent. There will be songs in heaven and upon earth also. There will be beaming sunshine, above the blaze of the natural light, in many homes. Treasures and gifts more valuable and fragrant than those brought by the wise men will be laid at the Master's feet. There are shepherds now watching their flocks, who are constantly turning their eyes heavenward, for the glorious vision of the coming Saviour bringing peace and good-will among men. For such a Christmas we prayerfully wait and hope.

Some men have the peculiar notion that the strength of what they say depends largely upon the disagreeable terms in which they express their thoughts. Just in proportion as they can render their opinions offensive to their opponents, they imagine they have in their style of utterance, gained advantage. Some men, when they preach, look and speak as if they were fairly mad with some of their hearers, and measure their gratification with their own performance by their freedom in the multiplication of denunciatory sentences. There is a wonderful difference between earnestness and violence. The more a man really feels, the lower and tenderer his voice. True strength is in the thought, not in the speech in which it is uttered, nor in the exaggeration of the words in which it is clothed. Sincerity, purity, and earnestness of feeling, expressed in honest and calm words, are infinitely more persuasive than the most violent obtrusions. If we look and talk as if we are mad, it is a natural presumption that we shall simply awaken the same violent opposition those that hear us. It is truth, and neither thunder nor wind, that ultimately prevails. All the hammering in the world will not melt, but fire will.

A ministerial friend, of our own Church, a particularly thoughtful and cultivated man, the last one of all others to mislead the breadth, reality and solidity of the great evangelical movement now affecting all classes in Chicago, called upon us last week and gave us an account of the revival. He assures us that the truth surpasses any expression he can give to it; that while many may be moved simply by the overwhelming enthusiasm of the great meetings, and the perpetuity of the work will require earnest and careful pastoral oversight on the part of the city ministers, still the effects are manifestly supernatural and often astonishing in the extreme. The influence of the meetings reaches the most unexpected quarters. Their subjects have been found among persons who have been heretofore strongly prejudiced against all evangelical preaching; infidels, worldly men, men of immense business relations, professional men, and some of the most hopeless and abandoned of the city streets. The work

among the intemperate, our friend says, surpasses anything that he ever heard or conceived as to the power of the Gospel. Men that had been publicly known as confirmed drunkards for years—the subjects of extraordinary efforts on the part of friends to save them, but who had, at length, been hopelessly given over to their apparently inevitable ruin; men who had filled eminent positions in the business world until overborne by drunkenness—such persons have been reclaimed, redeemed, preserved, and enabled even to testify that not only the power of the demon over them had been broken, but that the appetite itself had been removed. Human reasoning stands silent, as did the rulers in the temple before the open eyes of the blind man, when such a man as we have mentioned (and the name of one of this class is freely given in the public prints), stands up from the very jaws of hell, snatched as a brand from the burning, and calmly declares the signal work that has been wrought in his behalf. "For the man was above forty years old on whom this miracle of healing was showed."

The American people must never forget that their direst foe is to be found in the Jesuit. The Jesuit is the impersonation of evil in the guise of religion. With a questionable code of morals and deceptive appearances, he has never ceased to aim a deadly blow at Protestantism and at civil and religious liberty. With the promise of freedom on his lips, he ever means freedom for his church, for his order. Let his doings in all lands bear testimony. He is almost the only man whose word you cannot trust. Such a travesty of religion and morality the world never before saw.

The Jesuit now has control of the Catholic Church. The Pope is his agent and mouthpiece. The Church only gives utterance to Jesuit orders. Never before has the order obtained such sway over the machinery of that corrupt Church. The accession of this society to power, marks the new departure we have been witnessing in that organization.

The hand of the Jesuit is in American politics. Religious power is used to secure political power. He is bound to rule. In all lands he has endeavored to rule by obtaining control of the education of the young and of the political leaders of a people. The same policy is inaugurated here. Hardly has he got his foot on the soil, when he begins to interfere in the school question. This is no accident, but part of a plan designed to subvert our liberties. The Old World gives us warning of what we are to expect from these agitators. Kosuth and Gladstone join in pointing out the pitfall ahead. Will the American people be unmindful of the admonition?

The Jesuit vote is thrown solid on one side, always in favor of one party. That vote turns the scale in our elections. What should we say of any Protestant Church which should manage as does the Roman Catholic? Should we not anatomize it? How much more should we this foreign Church, which promises to interfere in our national affairs?

What shall we preach? Preach the Gospel. The Master gave us nothing else to preach. Nothing else will meet the demands of the occasion. We have a sore and terrible disease to treat; an efficient remedy is required, to subdue and eradicate it. But, as is the disease, we have in the Gospel an adequate cure, suited not to a particular time or land, but to all time and countries, and to every phase of the evil to be dealt with.

Preach the simple Gospel. Do not attempt to adorn it with the flowers of rhetoric, or dignify it by setting it forth in the phrases of human speculation. The Gospel, like a Corinthian temple, is most beautiful in its simplicity. It shines in its own pure and subdued light. Christ is greatest in St. John, who exhibits his Master through a transparent medium. Let the incorruptible truth stand forth in an atmosphere so pure and quiet as to be unnoticed.

Preach the whole Gospel. No part of it is without use. The remedy was mingled by an infallible Physician, who knew the hurt of sin and the ingredients necessary to its cure. He gives you the prescription to be administered, not analyzed and a part left out.

The habit of making selections from the Gospel is a pernicious one. The nurse might as well select a part of the prescription of the physician and administer it separately. Preach a whole Gospel. As the best general method of preaching, the Discipline teaches us "to convince, to offer Christ, to invite, to build up, and to do this in some measure in every sermon"—a direction which all preachers may appropriately follow in their weekly ministrations.

SIFTING FOR THE PULPIT.

The time was, not very long ago, when the supply of preachers in our Church was so much below the demands of the work that special prayers were offered in Conferences that the Master would send forth more laborers into His vineyard. But the occasion of just such a prayer has passed by with us. In number, throughout a large portion of the field, we have as many preachers as preaching places. If our ministers, as in former days, would, or could, go out, relying upon the providence of God, to find opportunities to establish Churches where they do not exist, the same earnest petitions might be put up for additional laborers.

But as the work is now conducted, we have reached the point where, in all the older Conferences, there is more than an adequate number of ministers proferring their services to meet all the requirements of the established charges. Near the close of the last session of the New England Conference, there were six more men upon the Minutes, in the hands of the Bishop, to receive appointments, than there were places to send them. The well-known advice of the late renowned editor of the Tribune

could not even be given in the dilemma—Go West, brothers, go West!—for the Bishop affirmed that the Western Conferences were in the same condition.

Special difficulties occur in the immediate vicinities of our theological schools. As supplies by the young brethren can be obtained for a limited sum, Churches, feeling somewhat the burden of their current expenses, are disposed to avail themselves of this opportunity, and the men of families in the ministry are still more crowded out of their legitimate opportunities for pastoral work. One of the mature members of the New England Conference, with a family, an able preacher and a good pastor, who has filled an average line of appointments for a number of years, has, thus far this year, received from the station where he labors, the sum of sixty dollars; and another, one of the finest, clearest, most incisive and philosophical minds in the Church, will obtain, when his full salary is paid, the sum of two hundred dollars for the year's work.

Average human nature is too weak in these days to bear gracefully and sweetly these severe strains, not so much upon faith, indeed, as upon physical endurance.

Now, it is vain to say that there is not a call still in the Church, and an imperative one, for a certain class of preachers. It is hard to fill a peculiar line of appointments. As Mr. Webster said in reference to the law, so it may be said of the pulpit, there is always room in the upper chambers. Men of genius, men of popular gifts, men that can attract the multitudes, and are successful in applying evangelical doctrines to the healing of thronging crowds, these men are sought for over land and sea. There are many outside, important posts, educational and reformatory; editorial positions and literary stations, where the supply is still somewhat below the demand; but in the legitimate field of pastoral service, our present faculty fully supply all but the first and special classes of ministerial talent.

Now, in view of this well-known condition of things, it is very evident that there is no need of hurrying men into the ministry. There is abundant opportunity for them to be amply prepared. It is the worst possible policy to hasten a young man to the theological seminary without permitting him to avail himself of the training of the academy and the college. Indeed, if age, family, or health prevent a full course, he should take the academic by all means, as he can study theology after he commences his pastoral work; but he can never prevent the embarrassment he will always suffer from the lack of the indispensable rudimental training, after he enters upon pastoral work. It is an idle and dangerous experiment to commence building a house at the roof.

In view of the great expense to the Church, and to the individual himself, of securing a full academic and theological education, no young man should be encouraged to undertake it without the spiritual and intellectual gifts are sufficiently manifested to remove all doubts in the premises. After young men have submitted themselves to a discipline of seven or eight years, and expended many hundred dollars, they feel that they have a special claim upon the Church. They are not willing to accept such salaries as some of the excellent men in our ministry are now obtaining. They are unwilling, with their large scholarship, to preach in school-houses, halls and private dwellings. The apostolic direction to a bishop to be the husband of one wife they heartily accept, in the very hour, or before, they step out of the seminary. They shrink from frontier and home missionary work. Their library, to begin with, is too large for saddle-bags, and a comfortable station will only give them a fair opportunity to use it. Now, if this is to be the necessity attaching to a full ministerial training—and who can hope for any different result?—then it is very evident that the Church must exercise special vigilance over the young candidates that offer themselves to her ministry, and propose to enter upon the appointed course of study. That they may not be painfully and disastrously discouraged in the end, and that she may not be as sadly disappointed herself in attempting to set them at work, only those who give excellent promise should be encouraged to go forward.

The habit of making selections from the Gospel is a pernicious one. The nurse might as well select a part of the prescription of the physician and administer it separately. Preach a whole Gospel. As the best general method of preaching, the Discipline teaches us "to convince, to offer Christ, to invite, to build up, and to do this in some measure in every sermon"—a direction which all preachers may appropriately follow in their weekly ministrations.

It is also evident that a large portion of the work cannot (certainly in the present generation) be supplied by these carefully trained men. Men of the people, men with the people, men deeply understanding the people, speaking plainly to them in their own language, living like them, rising with them; special men, full of peculiar genius, and as full of the Holy Ghost, will be constantly needed, and will doubtless be constantly thrust forth by a divine Providence to press forward and carry on the evangelical work. There will be no caste or class of ministers created on this account; for the latter men will often be the most popular and intellectually powerful. They will be often called to the first pulpits after their practical training in the field, and many academically trained men will be happy enough to supply the charges these pioneers and frontier men have established.

These thoughts have been growing upon us for a number of years back. We are hearty supporters of our educational institutions. We recognize the indispensability of a thorough training for the ministry. We practically believe in our education societies for aiding young students looking to the ministry; but these serious facts, to which we have alluded, have constantly

confronted us; and it has seemed to us that the time has come for the Church to carefully weigh the matter, and look well to the character and promise of the young men she is encouraging to seek the highest places in her gift, and to sift out those, for their own sakes as well as hers, that promise only to be a burden and an obstacle rather than efficient instruments.

EUROPE IN SUSPENSE.

The diplomatic grandees are still indulging in their war of words while hurrying from various quarters for a so-called Peace conference in Constantinople, and their utterances, at least, are so bitter and hostile that it is not easy to see how the matter can end without coming to blows. The general impression seems to be that Russia desires war, and if all accounts be true, is certainly preparing for it by levying troops and transporting them to the immediate vicinity of the scene of conflict, while ordering her fleets to anchor in our ports during the winter, that they may not be locked in the ice of the Baltic in case they be needed before the

but we opine that this time the diplomats of Europe have gone to no corner of the globe to learn better in Constantinople than elsewhere that there is just now an immense power behind the Turkish throne, of which they will be forced to take cognizance and account. The Mohammedans of Turkey and all the Orient are stirred to great depths in this matter, and a single spark cast into this combustible mass would produce a terrible explosion. The occasion may be Turkey's opportunity as well as that of Russia. The Sultan may never find a more favorable chance to rouse up to his assistance the fanatical masses of the Mohammedan East to a war, not so much for him as for a defense of the faith; and if it comes to this, Europe may well tremble for all its interests in the Orient. Hence this suspense to know the result.

On Monday afternoon, Dec. 11, Prof. William L. Marshall gave a complimentary lecture, with stereoscopic illustrations, to the Presbytery Meeting and their invited guests, in Bromfield Street vestry. The entertainment was richly enjoyed. Dr. D. H. Elia, in a very appreciative resolution, expressed the remarkable interest that had been excited both by the admirable lecture upon the sublime natural scenery of Montana, and by his wonderful pictures taken from nature. He well entitles his lecture, "An Evening in Wonderland." There is probably no natural spectacle in the world combining so many sublime and extraordinary scenes. Prof. Marshall went into the valley of the Yellowstone with his family, and gave himself abundance of time to become familiar with the strange phenomena of this great national park. We cordially advise our lecture committees to engage the services of Prof. Marshall. His performances are every way worthy of them. They accept responsibilities, bear burdens, and perform services, without a dollar of worldly compensation, and are planning large and generous benefits for the Church of their choice and love. When the indebtedness upon his estate is paid off, he will be entitled to a sum of money which he has saved from his personal earnings, and which he has given to the cause of the great reform.

Some of the noblest Methodists of Boston, whose names, now that they have been translated to a higher sphere, are like oilament poured forth, were members of this Association; and their successors are every way worthy of them. They accept responsibilities, bear burdens, and perform services, without a dollar of worldly compensation, and are planning large and generous benefits for the Church of their choice and love. When the indebtedness upon his estate is paid off, he will be entitled to a sum of money which he has saved from his personal earnings, and which he has given to the cause of the great reform.

The meeting on Wednesday evening, Dec. 13th, was fully attended, and one of much interest. The report of the Treasurer and Agent of the paper, for a year of such remarkable depression, were as gratifying as we were unexpected. The profits of the visiting brethren from the patronizing Conferences were peculiarly encouraging, and the annual Providence has smiled upon them.

And still this self-same public opinion is just now to be the sixth power of the political councils of Europe. We saw how it recently agitated all England to its very centre, and, under the influence of Gladstone, became untrue to the English minister of foreign affairs, forcing him to resign, and, was dismissed last year by a number of thousand dollars, is removed, the annual income from their property, which is sacredly devoted to the interests of the Church, will, every year, be adequate to the founding of a professorship in one of our universities. All the zeal of our ministers and people in the increased circulation of our paper helps to hasten this not distant hour.

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gether with its versatile editor and prudent publisher, are masters of the situation.

A door swings wide open into Association Hall, where were tables spread with luxuries suited to the most epicurean taste. Here the genial president of the feast caused the exercises to be material and mental, metaphysical and metaphorical, with various vivified. Hitty-witty and spicy speeches were made by Drs. Brown, Sherman, Clark, Els, Upham, Mallalieu and McKeown.

The Baptist Church in Turner have extended their unanimous call to Rev. A. A. Smith, of Richford, Vt., to become their pastor. Mr. Smith is a graduate of Brown University and of Newton Theological Institute. It is understood that the call will be accepted. The Baptist Church in Sidney is supplied from the present from Waterhill College.

Hon. J. H. Nye, esq., of Fairfield, died a few days since, aged 82 years. Mr. N. was representative elect from his town to the State legislature, and his death is very severely felt by all classes.

The M. E. Society of Newfield have voted Rev. J. Gibson a leave of absence for two months, to visit his friends in England.

J. COLLINS.

Notes from the Churches.

MASSACHUSETTS.

Boston.—The Church Street M. E. Society have secured a lot of land in the angle formed by Columbus Avenue and Berkeley Street for the erection of their edifice. It will be of brick, with freestone trimmings, 110 ft. 117 feet, with a pitch roof and no spire, capable of seating nearly 4,000 people. The land cost about \$50,000, and it is believed that the entire cost of the church, chapel and parsonage will not exceed \$75,000, making the total cost about \$125,000. Chapel and parsonage will be ready for occupancy next summer.

Chelsea.—The ladies connected with the Broadway M. E. Church, J. D. Pickles, pastor, held a very successful fair during four evenings of the week ending Nov. 25. Though the evenings of Monday and Tuesday of that week were accompanied by one of the most terrible storms of the season, the proceeds of the fair reached the handsome sum of \$465. In spiritual matters, also, God is with us, and we are looking for further tokens of His presence.

P. R.

Auburndale.—Mr. J. L. Stoddard's lecture on "Rambles in Athens," at Lasell Seminary, Dec. 7, was a marked success. The young women and citizens who heard him last year last year had such vivid and pleasant memories of it that they gladly welcome him again. His lecture was full of good things. In his travels he has known how to speak well. His pictures in words are life-like and his illustrations are always good. "Just two years ago to-day," said he, "I made my excursion to Marathon;" and then took all his audience there. There were few so thoroughly satisfactory lectures as Mr. Stoddard.

C. C. BRADON.

Essex.—The writer recently had the pleasure, by way of pulpit exchange with their present not acceptable pastor, Rev. Wm. Merrill, of oversharing with our young, but very vigorous, energetic society in Essex. We were hardly prepared to find so many enjoyable treats Portland has had this season, when the Doctor visits Portland again, he will have an overflowing house.

Rev. Dr. Storrs, of Brooklyn, lectured on "The Old and New Europe," in the M. A. course, Wednesday evening, December 13th. The lecture was highly complimentary.

A series of meetings, after the order of revival services in other Churches, have been held during the week in the St. Paul's Episcopal Church, Portland, Bishop Neely has been assisted by several clergymen in these services. Nature of sin, repentance, conversion, faith, consecration and sanctification, were the topics discussed.

Rev. E. W. Hutchison opened the German lecture course with his lecture on "A Trip to the Centennial."

Chaplain C. C. McCabe, D. D., delivered his lecture on "Bright Side of Life in Libby Prison," in the Congress Street M. E. Church, on Tuesday evening, December 12th, the lecture was well attended by the hospitable people of Amherst. Rev. J. R. Bartlett, pastor here, is doing a fine work.

Tidings of revivals reach us from several points in the Conference. A good work is in progress at Henniker, where Rev. G. H. Hardy is laboring. Also at Richmond, where Rev. T. Taggart, of Winchester, has been holding meetings. Also in one of the school-districts of Hanover, where Rev. G. C. Noyes, of Enfield, has been devoting labor with much profit.

Rev. C. J. Clark, of Pine Street, delivered a lecture on "Conscience and Courage," Thursday evening last, in the Ferry Village course.

Mrs. Hunt, of Indiana, one of the first crusaders in that State, has been lecturing with success the past week in several places in and about Portland.

Rev. N. Dow has prepared a lecture on "England and the English," which he will deliver whenever desirable. General Dow's two years in England in the temperature under the auspices of the Alliance, gave him abundant opportunities for the discussion of the subject; and the General is always an interesting speaker.

The new M. E. church at Berwick will be dedicated January 4th, at 2 P. M. Sermon by Bishop Foster.

EAST MAINE.

Bangor.—The Penobscot river froze over at this port, Dec. 9. Our harbor and river have begun to navigate some two weeks later than usual. Late autumn has been unusually mild, and all seemed ready for the heavy fall of snow which has just come upon us. Considerable lumbering business will be performed in northern Maine this winter. Our forests are fast yielding to the woodman's axe. More attention must, of necessity, soon be given to the cultivation of the farm.

MAINE.—The winter term of Wesleyan Academy opened Dec. 6th, with promise of a pleasant and profitable term. Some thirty-five more students are in attendance than last term. Mr. C. H. Raymond, of the Wesleyan University, has recently been secured as professor for the department of elocution and physical culture. Rev. W. T. Perrin, the pastor, is doing a good work for the Church and students. He is decidedly popular with all parties.

J. B. L.

ITEMS.—That excellent paper, the *Maine Farmer*, has entered upon its forty-fifth volume. It loses none of its vigor or sprightliness, with advancing years.

A reform club has been organized at Belgrade Mills, numbering between eighty and ninety members.

The reform clubs of Maine met in convention in Skowhegan, Dec. 5th. The reports show three hundred and fifty clubs in the State, with a membership of fifty-five thousand. The convention was very spirited, and cannot fail to accomplish much good. It is proposed to make a vigorous campaign through the State this winter.

The high school in Fairfield opened its winter term Monday, Dec. 4th, under the charge of Mr. Augustus Simonds and wife. The religious interest among the different denominations in Fairfield is increasing good, and the cause of temperance on the advance.

The Good Templars of Baker's Mills dedicated their new hall last week.

Mr. Herbert Locke was admitted to the order of deacon at St. Mark's Church in Augusta, Thursday, Dec. 7th. Bishop Neely officiated, aided by other clergymen present. Mr. Locke is to take charge of

the good Templars of Baker's Mills.

NEW HAMPSHIRE.

Concord.—The Merrimac Valley Ministerial Association had a very pleasant and profitable session at Concord on Wednesday and Thursday, Dec. 6th and 7th. There were more ministers present than usual, but the interests of the meeting were damaged by members not being present at the opening of the meeting, or by their hurrying away before the close.

James Pike, D. D., Presiding Elder of Concord District, was president of the meeting, and presided with his usual skill. Essays were presented on the following subjects:

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Concord.—The Merrimac Valley Ministerial Association had a very pleasant and profitable session at Concord on Wednesday and Thursday, Dec. 6th and 7th. There were more ministers present than usual, but the interests of the meeting were damaged by members not being present at the opening of the meeting, or by their hurrying away before the close.

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THE SUNDAY SCHOOL.

Annual Review.
Sunday, December 31.
Lesson XIV.

BY REV. W. E. HUNTINGTON.

On the last Sunday, and the last day of the year, we may fittingly take the Psalmist's sentence upon our lips and say, "Thou crownest the year with Thy goodness." The questions which are used below may suffice to bring out the salient points in the year's lessons, by refreshing the memory with the principal persons, places and truths that have occupied our attention during the year.

FIRST QUARTER.

I. Who was Saul? What was the act of disobedience for which he was rejected? What prophet gave the sentence? Why did Saul spare the best of the flocks taken from the Amalekites? Against what sin does this lesson give warning?

II. Whose son was David? Who selected him as a prince for Israel? Name the other sons of Jesse who were rejected. Was it the human penetration of Samuel, or divine sovereignty, that designated David for the kingship? Describe the anointing of the shepherd lad. What is meant in the words, "The Spirit of the Lord came upon David?"

III. Who was Goliath? What preparation had David had to enable him to meet the Philistine giant? How did the young shepherd act in Saul's armor? What weapons became effective against Goliath? How does this lesson teach us to be natural? Was it skill, or divine help, that gave David the victory? or both?

IV. Give an outline of Jonathan's character. Why did this son of the violent Saul love David so tenderly? How did Saul promote David, and why? What foolish but true refrain did the people sing that vexed the heart of Saul? How did the king try to slay David? Was Saul at the same time afraid of the young warrior?

V. Give an account of the covenant which David and Jonathan made together. How did Jonathan signal to David Saul's determination? What happened as these two friends parted from each other, to prove their great love? How does the story of these two young men illustrate the fidelity, sympathy and permanence of true friendship?

VI. How large a force did Saul lead against David? In what wilderness was David concealed? Tell the story of Saul's falling into David's hands unconsciously. Did David's mercy to Saul in sparing him affect the king? Point out the commendable traits in David's character.

VII. Where was Saul's last battle fought? What do you say was the cause of his repeated disasters? How did the king's pride show itself in the last request he made to his armor-bearer? How many of his sons perished in this fight? Was the issue of Saul's career such as might have been expected, considering his character?

VIII. Were the Philistines alarmed when David became king? What does David do before engaging the enemy? What was the sound in the mulberry trees? In what valley was this miraculous piece of strategy enacted? Is God always on the side of the heaviest battalions?

IX. What was the ark? From what place did David bring it? Describe the means of conveyance used. What was Uzzah's sin? Why was David displeased in this disaster? How long was the ark delayed? Tell how it was at length taken to the city of David.

X. Upon what does David found his hope in God? What did David mean in praying for the establishment of his house? Did the promises of God give the king encouragement to pray? What inspires us to pray?

XI. Who was Absalom? Why did he wish to rebel? How did he gather to himself friends? Where was he established first as king? On what pretext did he leave his father? Who was Ahithophel? Did David attempt to crush his favorite son's revolt?

XII. Between the gates of what city did David watch the contest of his army with Absalom? What two messengers brought tidings? How did the news of Absalom's death affect the king? Where was the battle fought? How did Absalom come to his end?

SECOND QUARTER.

I. How long after the crucifixion did the ascension of Christ take place? To whom did Jesus show Himself alive after His resurrection? Did He promise to His apostles a baptism of the Holy Ghost before they should enter upon their ministry? What did the two angels say to the disciples, after Christ had ascended? Where did the ascension take place?

II. What was Pentecost, in its Jewish meaning? What does it mean to Christians? Describe the advent of the Spirit. Was there a miracle of tongues, or of hearing? How many nationalities were represented in the crowds? What condition in the young Church favored this descent of the Spirit?

III. What flippant charge was made by mockers against the disciples? Who was the apologist on this great occasion? Why does Peter appeal to prophecy? To which of the prophets did he refer? Give a summary of his argument.

IV. What was the effect of Peter's sermon? Did the apostles continue to exercise miraculous power? Why was it necessary that these early Christians should hold property in common?"

Were they cheerful under their trials? V. Who were the actors in the first apostolic miracle? What did the lame man expect? What did he receive? Was he converted as well as cured? How did this miracle affect the people? In whose name did Peter raise the lame man to his feet?

VI. What did Peter say, in explaining to the crowd this cure? What plain truths did he tell them? How does Peter prove that Jesus Christ was the true Messiah? Does he reprove the Jews for their unbelief? How does he palliate their charge against them?

VII. How did the Sanhedrin behave towards Peter and John? Did the disciples blanch before the threats of the rulers? What proof was there that the apostles had wrought a miracle? What command did the council lay upon them? What tribunal did they consider the highest?

VIII. What kind of service did the company of disciples hold, upon the release of Peter and John? What token of God's presence did the praying company receive? Give a short synopsis of the prayer they offered.

IX. What was the sin of Ananias and Sapphira? Why was it right that so swift and severe a punishment should fall upon these persons? Did Peter act with more than human sagacity and authority in this case?

X. Why was it necessary that the apostles should carry miraculous power? Does Peter seem to have been specially gifted? By whom were the apostles put into the common prison? Who released them? Did the liberated men keep silence? Why did the council fear the people?

XI. How does Peter challenge the authority of the Sanhedrin? Is his speech softened by his imprisonment? Who was Gamaliel? What was the alternative which he presented in his argument? Is it probable that he believed in Christ? What effect had his counsel?

XII. Why did it become necessary to institute the office of deacon? How many of this order were chosen? What became their special work? Give some idea of Stephen's character. What false charge was made against him? In what manner did Stephen meet the charge?

THIRD QUARTER.

I. To whom did King David make his charge? Can you think of a good reason why David should not have built the temple? Who designated Solomon to be king, and builder of the temple? What does David say to the officers of his kingdom about God's commandments? What are his impressive words to Solomon?

II. Did Solomon act reverently as he assumed the crown? Where did he go to offer sacrifices? Was this a particularly appropriate act for the temple-builder? For what did Solomon ask God? Was it a mark of wisdom in him, to engage in buying horses from Egypt?

III. What historic associations were there about the mountain upon which the temple was built? At what time was it begun? Give its dimensions in feet. Name its separate parts.

IV. With what imposing services was the temple dedicated? Where, in the temple, was the ark deposited? What manifestation was there of God's presence? What was the import of Solomon's thank-offering?

V. Where did Solomon stand, as he offered the prayer of dedication? Why should Solomon have performed this priestly office of dedication? Does Solomon rely upon the old covenant made between Jehovah and David? What distinct requests does he make concerning the temple?

VI. Where did the queen of Sheba reign? For what purpose did she visit Jerusalem? Was she disappointed in the greatness of Solomon? What gifts did she leave with the king? What expression from this royal visitor showed that she was of a reverent mind, at least?

VII. How is Wisdom represented? Where does she speak? What does she say to the simple, to scorners, and to fools? When will Wisdom mock and laugh at the wicked? Do these words of Wisdom accord with the messages of the Gospel?

VIII. What will Wisdom do for a man? What is said about serving God with substance as well as with the heart? With what precious things is Wisdom compared in value? How is Wisdom compared in value? How is Wisdom compared in value?

XI. What does this lesson teach us to the virtues of an excellent woman?

XII. Why should piety be a trait of youth? Give the beautiful similes used to represent old age. Had Solomon reason to say, "All is vanity?" What does he declare is the conclusion of the whole matter?

XIII. What flippant charge was made by mockers against the disciples? Who was the apologist on this great occasion? Why does Peter appeal to prophecy? To which of the prophets did he refer? Give a summary of his argument.

XIV. What was the effect of Peter's sermon? Did the apostles continue to exercise miraculous power? Why was it necessary that these early Christians should hold property in common?"

XV. What would be a bad idea to pin the little boy's comparison of "cold" to your memory nowadays? "Positive, cold; comparative, cough; superlative, coffin." — Cheyenne Leader.

The Family.

CHRISTMAS.

BY MRS. JANE HOSFORD.

She that braw untouched by care,
Countenance surpassing fair,
Thoughtlessly she moves along,
Warbling over the sweet song,
Hark, the herald angels sing,
Glory to our new-born King!

Watch those children as they bring
All their joys to Christ their King;
Singing as they onward go,
In sweet measure, soft and low,
Peace on earth, and mercy mild,
God and sinners reconciled.

List to you melodious choir,
As with organ, harp, or lyre,
Hearts and voices now ascend,
While the words with anthems blend,
Christ, by highest heaven adored,
The everlasting Lord!

Look we for the coming time,
Search the prophecies divine,
Watch the star rise in the east,
Journey on till it doth rest
O'er the babe, "Behold Him come,
Offspring of a virgin's womb!"

Hark! the song breaks forth again,
Linger we to catch the strain;
For the time has come and gone
When the Star for Israel shone,
Veiled in flesh the God-head see,
Hall the incarnate Deity!"

We may ponder on that time,
Full of majesty divine,
While as man He lingered near,
Spotless, pure, with love sincere.
Pleased a man with man to appear,
Jesus, our Emmanuel, here!"

And the child may now be taught;
To His foot-stool may be brought;
He the little ones hath blessed,
To His heart their forms hath pressed.
Hall this heaven-born Prince of Peace,
Hall the Son of Righteousness!"

Angels, as they onward speed,
Ministering to our need,
Might in some benighted clime
Tell those who in anguish pine,
Light and life to all He brings,
Risen with healing in His wings."

Soon shall all with one accord
Shout forth glory to our Lord;
For the story will be told;
How He left the Father's fold:
"Mild He laid His glory by,
That man no more may die."

Yea, the saved shall unite
To send forth the Gospel light
Of that blessed babe, who came
U's His heritage to claim.
"Born to raise the sons of earth,
Give them second birth."

May all nations learn the song;
Anthems rise from every tongue;
Young and old their homely pay,
Swell the choir's in that great day.
With the herald angels sing,
Glory to our new-born King!"

Cliffton, Mass.

ONE CHRISTMAS EVE.

BY ELEANOR S. DEANE.

Christmas was coming! but Mr. Eaden was gone, and the family had moved into a cottage by the river side, and many things were so different with them that not only the children, but mama and Aunt Mary felt some anxiety about the coming festival.

"I don't believe we shall have any kind of a time, Christmas," said Frank to his sisters. "Fa's gone, and mother says she cannot get much for us — only things to wear, that we should have any way."

"But danma's coming, and danpa," said Fannie, "and danma'll tell 'tories, and I'll ride on danpa's foot."

"Yes," said Annie, "and grandmama will make wag babies — ever so many; and funny bonnets — beautiful with capes!"

"Papa used to fill up our stockings," Emma said, "and he'll think of us, I know, and maybe Uncle Winchester will bring us some books. I'd rather have books than anything."

"Oh, yes! and Grandma Eaden sent us a box last year and year before — oh, we shall have merry Christmas! I'm not afraid. I'll go and ask mother if the box hasn't come already. She's always keeping it so private."

"Mother," said Frank, "won't Grandma Eaden send us something for Christmas?"

"I think so, Frank, but I would not calculate on it — we may be disappointed."

"Mother," persisted that young general, "no, my boy, but there is plenty of room, hasn't grandma sent the box?"

"I think so, Frank, but I would not calculate on it — we may be disappointed."

"Mother," persisted that young general, "no, my boy, but there is plenty of room, hasn't grandma sent the box?"

For several days, every time Frank came into the house his first question was, "Mother, has any box come from grandma?" and he and the girls would have given up all hope of it if mama had not always said, "I think Grandmama Eaden will remember her grandchild."

The box arrived at last, two days before Christmas, and it so happened that Mrs. Eaden was the only one who knew when it came; and she told only Aunt Mary. It happened, also, that master Frank, on that day, omitted to ask his usual question, and began, instead, to peep about in the dark closets and private nooks to see if it had been hidden away; and as the time drew near he stopped talking about it, thinking there was no box coming.

"How should you like having your presents in the sitting-room on Christmas eve?" asked mama, when the children were together at dinner the day before. "Then you need not keep yourselves awake, or be feeling after your stockings in the dark, cold morning."

"First-rate, mother!" said Frank; "and couldn't we have an illumination?"

"What is a illumination?" asked one of the little ones.

"Oh, I know. It is lights in the windows," answered Annie, to whom Frank had described the lighted win-

dows he had once seen at Grandma Eaden's when on a visit there with papa. "Can we have it, mama?"

"I think Aunt Mary and I will be able to illuminate one window. Which shall it be?"

They talked the important matter over, and decided on the one window at the side, rather than one of the front windows. It could be seen by people coming down the street, and the Leonards, who were the nearest neighbors, would have a good view, and that would be pleasant.

It chanced that in moving to the cottage, Mrs. Eaden had found a forgotten box of wax candles and tin holders that had been used for a similar purpose, and she thought they would serve the best purpose now in giving pleasure to the children. These were brought out and put in order, and Frank and Annie helped in putting them into the window-frames, taking all the time, while the younger ones looked on and wondered.

"I want you to stay in the dining-room, now, and you may have a good game till it is time to set the supper-table," said mama. "Aunt Mary and I are going to arrange all the Christmas presents on the table before the illuminated window."

"Oh jolly!" said Frank. "But, mother, is there anything from Grandmama Eaden?"

"Yes, indeed, the box came yesterday."

"Where did you hide it, mother? I've looked everywhere."

"Only, when you ransacked the closet in the entry, you did not look under the baby-carriage, which is the first thing you could see."

"There? Well, I noticed that the carriage stood up higher than usual, but I never thought of that."

The little girls went dancing away in noisy glee, talking of the things they hoped to have, and Frank soon joined them, leaving Annie and mama to sort out and label the numerous packages.

Supper time was a festive occasion. Aunt Mary had prepared some favorite cakes and custards, and mama brought out her best chins and nicest preserves, and while they lingered at the table after auntie had excused herself, mama read the beautiful story about the shepherds watching their flocks by night on the hill-sides near Bethlehem, when the angel suddenly appeared and told them of the Saviour that was born; and of the glorious song that was sung by a multitude of heavenly beings who joined the angel as he talked with the shepherds.

Then Aunt Mary opened the door of the sitting-room, and the blaze of the candles filled them with astonishment. Annie and Frank almost tumbled from their chairs in their haste, and mama carried Fannie and led Annie after them to the table before the window, and showed them all their places.

Never before had the children received so many presents. Frank had a book from papa, which was so unexpected that he was half wild, and Annie and Frank almost tumbled from their chairs in their haste, and mama carried Fannie and led Annie after them to the table before the window, and showed them all their places.

Enter sixth child, dressed in bright, warm colors, with a basket of goodies. She stands between May Day and Fourth of July.

Thanksgiving comes with rich supplies; Only see my goodies here;

You may praise me and thank me as much as you please,

For I only come once a year.

Hidden voices: —

"To our bountiful Father above,

We will offer the tribute of praise,

For the glorious gift of His love,

And the blessings that hallow our days."

Enter seventh child, dressed in bright, warm colors, with a basket of goodies. She stands between May Day and Fourth of July.

Thanksgiving comes with rich supplies;

Only see my goodies here;

You may praise me and thank me as much as you please,

For I only come once a year.

All join hands about Christmas saying: —

